Municipal Support of Parochial Schools.

THE LOWELL PLAN AND WHAT KILLED IT.*)

THIS extract from an essay of the old *New Englander Review*, April, 1848, sets one a-thinking, and puzzling questions arise from the following note in the United States Catholic Directory, 1845-1849:

"There are common schools for both male and female children in most of the cities and towns of this diocese [Boston], having Catholic teachers. In Lowell they are supported at the public expense; but in all other places at the expense of the parents of the children, aided by collections in the churches."

What? Is it possible? In the State of Massachusetts? Catholic schools supported at the public expense? Yes, possible, true, a fact.

I.

Religion, the Orthodox faith, that is, the Congregational church doctrine, was not only honored, it was supreme in old colonial Massachusetts, and right down to 1830 the union of Church and State was strong.

A brief review of the early Massachusetts idea of religion and education will naturally lead up to our story.

There was not in the strict constitutional sense of the phrase "union of Church and State" in Massachusetts, but there was the unwavering conviction that religion was the foundation of society, hence that its furtherance was a private function of the body politic, "its support by taxation a necessity." The statute left it open for each town to decide what ecclesiastical order it would adopt and support, so strong was the principle of home rule and town government.

The people were all of one church, the Congregational, for a long time, and no one could vote, much less hold office, unless he were a church member.

These people, so anxious for their civil and religious liberty, did not wish persons of any other denomination to come or to stay, but fear of losing their charter privileges held them in check;

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*) A lecture by Rev. Louis Walsh, Supervisor of Schools of the Archdiocese of Boston. We have c ondensed the paper somewhat. The Providence Visitor rightly calls it a remarkable produc tion and says: "It is impossible to avoid drawing one melancholy, but most instructive, lesson from Father Walsh's pamphlet. The people of New England were willing to support Cathol ic schools for Catholic children until it was discovered that we should thereby secure too lar ge a portion of the funds. In other words, it was anti-Catholic bigotry that killed the idea of the State-supported religious schools for Massachusetts."

Episcopalians and Quakers, and, later, Baptists, made their way in, and when these dissenters were numerous enough the law was changed, so as to allow each separate congregation to claim its share of the ecclesiastical tax for the support of a clergyman of its own persuasion. This conviction, "so strongly was it intrenched in popular tradition," was made an article in the Bill of Rights, forming part of the Constitution of Massachusetts in 1780, namely, suitable provision to be made "for the support and maintenance of public Protestant teachers of piety, religion, and morality." Indeed John Adams, at the Constitutional Congress in Philadelphia, declared "that a change in the solar system might be expected as soon as a change in the ecclesiastical system of Massachusetts." He was not a good prophet, for the stars still roll on in their courses, while the secular spirit has destroyed the Massachusetts system.

The Congregational church and doctrine were built up and maintained by such legislation, and despite the fact that the Federal Constitution distinctly opposed all such religious tests and props, in Massachusetts up to April 9th, 1821, "no person was eligible to the office of governor, lieutenant-governor, or councillor, or that of senator or representative of the general court, unless he would make oath to a belief in the particular form of religion, adopted or sanctioned by the State." Again until Nov. 11th, 1833, "every citizen was taxable by the constitution and laws of the State for the support of the Protestant religion, whether he was a Catholic or Protestant or a believer in any other faith."

What has been said of religion, may be equally said of education, for the two were inseparable, in fact the prime motive of education, primary, grammar, and collegiate, was to build up religious, and particularly Congregational men. Education was necessary to know "the principles of religion and the capital laws of the country," hence was compulsory by statute law. Religious training was even more desirable, the very end and motive of education, hence honored and given the most important place.

The division of money for public worship and for schools was possible, was practical, was working smoothly in harmony with civil rights and religious liberty.

II.

When the public school movement began to make headway at the beginning of the nineteenth century, it was understood that the religious instruction was not to be interfered with, and the ministers of the various denominations, while wishing to enter into the new way, declared that they would give up the whole plan and return to denominational schools, rather than yield on the fundamental point. After having, for two hundred years, built

up and maintained the "glorious old commonwealth" by denominational religious schools, and having prided themselves thereon, these people all at once saw a new kind of light flash out from some hitherto unknown source, and the pious rulers then decided that, after all, religious training was not so necessary and could very well be dispensed with. The star of secularism, with its pale reflected light from French Atheism and Naturalism, appeared on the horizon. Unitarian idealism, to be personified in Horace Mann, was just peeping out of the clouds, and these two flickering rationalistic rays were guiding Massachusetts away from her old traditional course. The logic of events, however, was the most potent factor of all, and as the "Irish" and so-called "papists" were coming in every ship, they too would rightfully claim and logically demand their own religious training, hence better far to give it up entirely, than grant it to them. [See Martin: Evolution of the Massachusetts School System, p. 229, 231.]

Now Lowell was one of the chief centres for the Irish people, and already from 1822 to 1831, they settled in good numbers on the "Acre," as the district of the present St. Patrick's parish was popularly known. Lowell was a mission of Salem from 1827 to 1831, Father Mahoney being the pastor, and it is certain that previous to 1829 he opened a school "in a two-story building, next above Dr. Blanchard's meeting house on Merrimack street," and placed an Irish school-master in charge. Possibly this school, perhaps an earlier effort is referred to in the following: "By the advice and efforts of philanthropic persons, a room was soon [after 1822] rented and supplied with fuel and other necessaries, and a teacher placed there, who was remunerated by a small weekly tax, I think six cents a week for each child [the common tariff in those days]. From the poverty, however, and indifference of these parents [just as in the case of the first Puritans], the school was always languishing and became extinct. From time to time it revived, and then after months of feebleness again failed."

At the annual town meeting in May, 1830, an article was inserted in the warrant for the appointment of a committee to "consider the expediency of establishing a separate school for the benefit of the Irish population." The committee reported in April, 1831, in favor of such a school, the report was accepted, and on the old district plan the sum of fifty dollars [$50] was appropriated for the maintenance of a separate district school for the Irish. Here was probably the first municipal regulation on such matters and the origin of the separation of the two races. The experiment failed, as "did all endeavors to connect these children with the Yankee Schools" says the chronicler. "It has many vicissitudes," "with an average number of children about thirty," "kept only a

part of the year," "was often suspended, because a suitable room could not be had." On the whole, the situation was just as unsatisfactory in 1834 as in 1830.

The question of dividing the school fund on a fair basis was evidently discussed, and the following letter from Rt. Rev. Bishop Fenwick to an Irish Catholic gentleman in Lowell speaks in tones not to be misunderstood. Mr. Philip F. Scanlan, honorable and honored name, had moved from Dover, N. H., to Lowell because there was a Catholic school here and none there, and in answer to a letter on a question, written by him to the Rt. Rev. Bishop, received the reply :

"Dear Sir : Boston, March 26th, 1831.

I received a few days ago your kind communication. I see no impropriety in the Catholic school in your town receiving aid from the school fund, especially if the Catholics of Lowell have contributed their portion by the payment of taxes or otherwise, toward the support of said fund. Common justice would entitle them to something out of it, for the payment of their Master. But I really do not understand how, in this liberal country, it can be made a condition to their receiving anything, that they, the Catholics, shall be in that case debarred from having a Catholic teacher, learning out of Catholic books and being taught the Catechism of the Catholic Church. We can never accept such terms. I have no partiality for Mr.—— further than I think him a conscientious, good, moral man. As to his qualifications as a teacher I have not much to say. I am aware that they are not very great, but are they not sufficient as yet for those little children he has the care of? However, if the good Catholics of Lowell have an objection to him, I shall not wish to retain him. But it is all important, that the individual, whom they may select to replace him, be one qualified to instruct children in the principles of their religion, for I would not give a straw for that species of education, which is not accompanied with and based upon religion."

Clearer words to put forth the Catholic position have never been penned.

III.

In 1835, the Rev. Mr. Conelly made application for a share in the school funds. The Committee favorably considered the petition and the following conditions were insisted upon as indispensable before any appropriation of the public money could be made :

1. That the instructors must be examined as to their qualifications by the committee, and receive their appointments from them.

2. That the books, exercises, and studies should be prescribed and regulated by the committee, and that no other whatever should be taught or allowed.

3. That these schools should be placed, as respects the examination, inspection, and general supervision of the committee, on precisely the same footing with the other schools of the town.

On the part of Mr. Conelly it was urged that to facilitate his efforts, and to render the scheme acceptable to his parishioners, the instructors must be of the Catholic faith, and that the books prescribed should contain no statements of facts not admitted by that faith, nor any remarks reflecting injuriously upon their system of belief. These conditions were assented to by the committee; the books in use in the other public schools were submitted to his inspection, and were by him fully approved.

On these principles the committee proceeded, June 14th, 1835, "to assume supervision of the private school already existing under the Catholic Church" and elected Patrick Collins its teacher, one of the public instructors. They next chose Miss Stevens, teacher of a private school, to be established in the same place. This lady "not being to be procured," Mary J. Woodbury was chosen. On September 14th, 1835, another Catholic school, in the vicinity of Chapel Hill, taught by Daniel McIlroy, under the auspices of Rev. Mr. Conelly, was adopted as a town school, and the salary fixed the same as in other schools.

The number of pupils becoming very large, an assistant was necessary, and in June, 1836, Richard Walsh was chosen at one hundred and twenty-five dollars [$125] per annum. The school of Mr. Collins was for the older and advanced pupils, and he was paid at the rate of four hundred and fifty [$450] per annum, which was the average compensation of teachers in the writing and grammar schools, including principals and assistants.

In the summer of 1837 another room was prepared under the Catholic church, a new Catholic school, being the fourth, was opened, and Mary Ann Stanton elected its teacher. In June, 1838, Mr. Collins' and Mr. McIlroy's schools were united, denominated "Fifth Grammar School" and moved to Liberty Hall, since which time the distinction between grammar and primary schools has obtained in Irish and other schools.

Such was the Lowell system of separate Irish Catholic schools, with Catholic teachers, books approved by the Catholic pastor, school-rooms in the Catholic church, or rented elsewhere, teachers and all current expenses paid by the town. It will be noticed that nothing is said about "religious instruction," and probably that was allowed, perhaps was given by the priest. Devotional exercises, after 1837, were not only allowed, but openly encouraged, could be most harmoniously adjusted to the wants and tastes and convictions of all parents and children. Bishop Fenwick certainly would not otherwise have accepted the plan.

(*Continued next week.*)

The "Dogmas of Science."

"Scientific propositions—almost all of them—are working hypotheses, some of which may be objectively true, while many of them are certainly not true. But they are treated, and quite properly so, for science purposes, as if they were true. The world overlooks this and does not question the objective validity of the *placita* of science." *)

Such is the language of truly scientific men, who know that their knowledge of certainties is very limited, and even of those who, having long boasted of the glorious dogmas of science that were to replace the infallible dogmas of faith, have learned of late to be a little more modest.

In physical science the stuy of electricity had hardly solved some difficult problems hitherto unexplained, when new problems arose that made the former solutions extremely questionable. Thus, according to the *Courrier de Bruxelles* [Jan. 14th], M. Mascart said of late at Nancy:

"The cathode rays, the X rays, the radiation of certain active bodies, whose activity is similar to that of the uranium salts, are constantly causing scientists great trouble." And with as much competence as uprightness he added:

"These singular substances, whose electric action does not wear out, and which omit light indefinitely, without any one knowing as yet from what source they draw it, would seem to contradict even the principle of the conservation of energy, which nevertheless must be considered as a dogma of science."

These dogmas of science, these so-called acquired truths—will they ever rise above the realm of hypotheses?

Astronomy, the most advanced of all sciences, rests on a simple hypothesis, the nebular theory. But who has proved that it is true?

Even geometry has lost that character of certainty which used to make it appear to us as the most exact of all sciences.

"In our times," said M. Berthelot before the French Academy, "doubt constantly grows. The doubtful character of those propositions which were formerly considered as axioms in geometry, has been made evident by the discussions on the theory of parallels and the non-Euclidian geometry."

The same holds true for mechanics.

"The fundamental theses which serve as basis for rational mechanics," according to the testimony of the same savant, "have been shaken more severely still by the same logical scepticism,

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*) H. DeLaak, S. J., at the Third Annual Conference of the Catholic Colleges' Association. Report, page 59.

which has caused scientists to agree to look upon them as purely empiric."

In one of the most interesting congresses held at Paris during the Exposition of 1900, the Congress of Philosophy, the Academician Prof. Poincarré, considered since the death M. l'Hermite the first mathematician of the age, did not hesitate, in a conference on the principles of mechanics, to declare the laws of nature to be contingent and scientific truth to be but on approximation.

Hence our boasted twentieth-century science offers naught but approximation and hypotheses, and M. Poincarré dared to say: "The thesis that the earth revolves around the sun is not truer than the opposite thesis; it is only handier and simpler."

Thus it may yet happen that we shall hear science proclaim as literally true Joshua's famous command: "Move not, O sun, toward Gabaon, nor thou, O moon, toward the valley of Ajalon."

Another savant, M. Painlevé, has lately set down as purely arbitrary the law of gravitation, hitherto esteemed as the greatest conquest of modern science. And he asked the question whether the law of Newton was not likewise simply an assumption uncontradicted by facts."

All this means that in science there is hardly anything certain; the great principles and dogmas of science are not true in the absolute sense of the word. They are artificial syntheses of concepts, accommodated to our limited understanding, and only relatively true. Thus we can understand how theories once held by the ancients, may for a time be revived, disappear only to come to light again in a similar, if not identical, form. Where the evidence has been absolutely conclusive, there has been no variation. 2 plus 2 have been four since the days of Adam, and will be to the end of the world. But where the evidence was doubtful or incomplete, guesswork has taken its place, and what an infidel world is pleased to call "dogmas of science" and to play as trumps against the divinely revealed dogmas of religion, is at best, in the language of M. Painlevé, who can not be suspected of religious bias, "simple assumption uncontradicted by the facts," so far as we know them to-day; and how extremely limited our knowledge of the facts is, new researches and discoveries show more clearly from day to day.

One of our subscribers, a competent teacher and organist, desires a change of position for the fall term. Besides English and German he can teach also the commercial branches. Middle-aged; nine years' service, references the very best. Address: Teacher A. B., this office.

How We Blundered Into an Unjust War.

THE paper in our last number on the responsibility for the Cuban war fixes the chief blame upon the late President McKinley.

It is no more than just, however, to add that it is questionable whether anything Mr. McKinley could have done, would have prevented the outbreak of the war with Spain.

As the Philadelphia *Record* has lately pointed out (Feb. 19th), "there was a madness in the blood of the American people at the time; those who were exempt from the fever were few, and the tumultuous debate in Congress which preceded the official declaration of hostilities, fairly reflected public feeling. Party lines were obliterated in the final vote for war as well as in the previous vote granting $50,000,000 to be used at the discretion of the executive for strengthening the national defenses."

Nevertheless, it remains a fact that President McKinley failed to communicate to Congrees the full import of the note handed to him on April 10th, 1898, by Señor Barnabé, the Spanish Minister at Washington, and thus left something undone that might have strengthened the hands of the opponents of war and, perhaps, might have enabled them to rally a majority in favor of a peaceful settlement.

This charge should not be confounded with one recklessly made a few weeks ago by the New York correspondent of the London *Times*, in which it was claimed that the Barnabé despatch of April 10th had been "suppressed"—an assertion which the journalist referred to has since been obliged to retract. The despatch was in fact alluded to in the President's message of the same date, and was published in full two or three days later. Nevertheless, it must be admitted that the importance thereof was not as strongly emphasized by the President as it might have been, and that a previous message from General Woodford, the American Minister at Madrid, which should have been read in connection with the Barnabé note, was withheld and remained unpublished for three years.

The Woodford despatch of April 5th, 1898, which included a proclamation of a truce proposed to be issued by the Queen Regent on the next day, was printed verbatim in our last number (pp. 113, 114) and should be carefully reread by every one who does not remember the pious and exalted terms in which the Queen's appeal was couched.

We have already shown (p. 114) how perfunctorily President

McKinley referred to it in the tail end of his message. [We will here recall the fact that to the touching appeal of the Queen Regent, incorporated in this Woodford despatch, Secretary Day was permitted to make a perfunctory reply, stating that the desire for peace shown by the Queen was highly appreciated, but that the President's message would go to Congress on the morrow. It did not go until five days later, during which time Consul General Lee was preparing for his departure from Havana. In this message the Barnabé note of April 10th was referred to as having contained an offer to arbitrate the question of responsibility for the explosion of the Maine and a further offer of an armistice in Cuba, "the duration and details whereof have not been communicated;" and yet there was Woodford's despatch giving the Queen's proposal to proclaim a truce immediately, unconditionally and for a period of six months! The President's other demand upon Spain—the revocation of Weyler's reconcentration order—had been complied with, according to Minister Woodford's note of March 31st, 1898, in which the additional information was contained that General Blanco had been given a special credit of 3,000,000 pesetas to defray the cost of returning the reconcentrados to their farms. Spain had thus yielded to every demand made upon her in the name of the United States; nevertheless the message refers to the outcome of the diplomatic negotiations as "disappointing."

The truth of the matter is that, in the language of the *Record* (l. c.), "the President was not a man of the fibre of an Andrew Jackson. Nothing would have satisfied popular feeling in the United States short of a demand on Spain for the independence of Cuba and the immediate evacuation of the island by the Spanish troops. This demand the President had not the forcefulness to make, and, accordingly, he turned the whole matter over to Congress, which thereupon did what the executive dared not do on his own responsibility. His message was not intended as a guide for a Congress determined on war; it was nothing more than a letter of abdication. A strong man would either have assumed the lead in creating a rupture with Spain, by making the demand which everybody knew would mean war, or he would have stood like a rock in stemming the tide of passion which was sweeping everything before it. The President was not a strong man, and the lack of emphasis of his message to Congress was an exemplification of this shortcoming"....."He was probably unconscious of having held back anything important and of the fact that full significance was not given to the Spanish correspondence in his communication to Congress."

It was no accident that the United States had a large fleet in Asiatic waters, which promptly "went for" the Spanish possessions

there, while our own sea-coast was unprotected; nor was it "destiny" that sent our troops to Porto Rico before any attempt had been made to assist Cuba. That our commissioners at Paris had to insist on the surrender of the Philippine Islands, notwithstanding the American disclaimer of the desire of territorial aggrandizement, is only another illustration of the hypocrisy which characterized the whole business. The latest developments regarding the conduct of Germany and England during that time show conclusively, that the people of the United States have been systematically misinformed throughout.

If the history of that war will ever be truthfully written, it will be an everlasting disgrace for the United States.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Marriage Dispensations.—Whenever a dispensation for a diriment impediment is required, it will be necessary hereafter to observe these rules: 1. not to ask for it by telegraph; 2. to mention all the canonical reasons in support of the petition in the same letter; 3. not to consider the dispensation as given, as soon as the petition is mailed; 4. and, in mixed marriages, when there is question if the non-Catholic party is baptized, to require stronger proof than the simple affirmation of the interested party. We give below the text of the Roman document which has lately been discussed in the Catholic and even in a portion of the secular press. It is addressed to Cardinal Gibbons, bears the signature of the Prefect of the Propaganda, and is dated Rome, Aug. 2nd, 1901:

"Eme et Revme Domine:

Sacrae huic Congregationi de Propaganda Fide relatum est, in quibusdam Dioecesibus Statuum Foederatorum Americæ Septentr. quosdam abusus irrepsisse et nonnullas irregularitates committi in concessione dispensationum matrimonialium. Dicitur enim alicubi vigere praxim, saltem pro casibus urgentioribus, non solum utendi via telegraphica ad obtinendas dispensationes matrimoniales, sed etiam supprimendi totaliter mentionem cuiuscumque causæ canonicæ in supplici libello, item supprimendi hasce enuntiationes et circumstantias, quas Instructio S. Congregationis de Propaganda Fide die 9 maii 1877, omnino necessarias declarat.

Dicitur etiam, quibusdam in locis, in casibus urgentioribus haberi praxim considerandi tanquam obtentam dispensationem cuius libellus supplex iam fuerit proiectus in arcam postalem.

Fertur insuper sæpe non recte applicari principium, vicuius baptismus dubius habendus est ut validus in ordine ad validitatem matrimonii. Contingit enim sacerdotem, cui incumbit inquirere utrum pars acatholica fuerit baptizata necne, totam suam inquisi-

tionem limitare interrogationi factæ parti acatholicæ utrum ipsa fuerit baptizata. Si haec respondit affirmative, nullo requisito documento aut probatione, habetur ut baptizata et petita tantum dispensatione ab impedimento mixtae religionis, celebrantur nuptiae. Unde fit plura matrimonia sic contracta esse irrita propter impedimentum disparitatis cultus, quia pars acatholica non fuit baptizata, licet id affirmaverit.

Haec omnia Eminentiæ Tuæ significare opportunum censui ut in proximo futuro annuali congressu Amer'um Archiepiscoporum istius regionis de his etiam pertractetur, et, siquidem opus fuerit, opportune provideatur."

Diocese of Sioux City.—At last we have authentic information, by way of *Les Missions Catholiques* (Feb. 7th) that the Holy Father has erected the diocese of Sioux City. It comprises the western part of the Archdiocese of Dubuque, viz.: the counties of Lion, Osceola, Dickinson, Emmet, Kossuth, Palo Alto, Clay, O'Brien, Sioux, Plymouth, Cherokee, Buena Vista, Pocahontas, Humbolt, Webster, Calhoun, Sac, Ida, Woodburg, Monona, Crawford, Carroll, Greene, and Boone. The *Missions Catholiques* say nothing as yet about the nomination of a bishop.

LITERATURE.

As to Catholic Writers.—The *New World* ought to know that Miss Agnes Repplier is not, properly speaking, "a Catholic writer," and that any honor the University of Pennsylvania may bestow upon her can not be construed as an honor to the Catholic faith or Catholic literature. Miss Repplier is a writer of the stamp of Justin McCarthy, who passes for a Catholic and whose declaration that his religion never proved an obstacle to his success in life was recently commented upon by the *Ave Maria* as follows: "There will be many to think that if the fluent author had asserted his religious convictions more frankly in his book, the handicap might have proved more real." (No. 7.)

Miss Agnes Repplier writes well and interestingly; but nothing in her books so far as we are aware, would lead one to infer that she was a Catholic. There is no reason, therefore, why the Catholic press should feel flattered or print her portrait with complimentary remarks if a secular university confers a degree on her.

Catholic Truth Society Pamphlets.—The Catholic Truth Society of San Francisco presents for the Lenten season new editions of 'The Gospel Story of the Passion' and 'The Ceremonies of Holy Week Explained.' Also a sketch of St. Patrick, by the Rev. Arthur Ryan. These pamphlets may be had in quantities at $2.50 per hundred copies. Address the Catholic Truth Society, Flood Building, San Francisco, Cal.

MUSIC.

Music in America.—We have hundreds of composers; but only two or three of them are of more than ephemeral importance; and for every singer or player we send to Europe, a dozen come to us

across the Atlantic. So we shall have to try and console ourselves with the acknowledged fact, recently commented upon in the *Independent*, that we are musically preëminent in three things: We make the best pianos and cabinet organs; we have invented the various kinds of semi-automatic instruments, which, while falling below the performances of the great artists, are nevertheless doing a great deal to foster a love of music and make the people acquainted with a wider range of compositions; we also export more musical instruments than we import.

Ragtime and Inebriety.—The average layman does not understand the demand for ragtime airs, for the reason that he is not the person for whom ragtime was written. It is to our mind a sort of musical accompaniment to inebriety, and the strange thing is that the first crusade against it should not have originated with the temperance workers.

PHILOLOGY.

The Oxford Dictionary.—With the word Kyx, odd even in the oddest (K) assemblage of our alphabet, the Oxford English Dictionary closes its fifth volume. The collection of the non-English initial combinations Ka, Kh, Kl, Ko, Kr, Ku, Ky, shows an abundance of exotic words which have crept into our language. It is this feature, however restrained, which makes an English dictionary a world's thesaurus to an extent unapproachable by any other.

SCIENCE AND INDUSTRY.

Oleomargarine.—The annual debate on oleomargarine in Congress has brought out the fact that certain creameries habitually buy milk from farmers, make it into butter and sell it to city folks, and then buy oleomargarine and sell it to the very farmers from whom they bought the milk. This droll fact was learned by the Internal Revenue Department in Chicago. Another interesting fact was brought out in the congressional debate. The buttermakers have contended all along that oleomargarine ought not to contain any coloring matter that would cause it to resemble butter. It ought to be sold and placed on the table white. Now winter butter is white also in its natural state, and the buttermakers put coloring matter into it, and they use the vegetable substance, arnotto, which the oleomargarine-makers first adopted in their manufactories for this purpose. The buttermen had previously used a different and inferior substance. They virtually stole the arnotto process of coloring, and then had the impudence to ask Congress to compell the oleomargarine people to desist from using it. The fact seems to be, however, that the sale of oleomargarine is increasing rapidly, and that one of the causes of the growing sales is the large amount of free advertising that it has received from the debates in Congress and the State legislatures and the newspapers, in consequence of the efforts made to suppress it.

MISCELLANY.

Thomas Jefferson's Bible.—Representative Lacey (Rep. Iowa) has asked the House to authorize printing 9,000 facsimile copies of the 'Morals of Jesus of Nazareth,' prepared by Thomas Jefferson. This book is known as Thomas Jefferson's Bible, and is now in the National Museum. When Congress purchased Jefferson's library, Miss Randolph withheld this volume, but later sold it for $400. Mr. Jefferson strips the Bible of all its miracles and leaves nothing but pure morals, that he might compare the same with the morals of Confucius and of other pagan philosophers.

The proposition that this book be printed at government expense is characteristic of the spirit that inspires some of the members of the highest legislative body of this "Christian country." We wonder if there is Christianity enough left in the majority to vote down this outrageous bill.

Twentieth-Century Historians.—Equipped with elaborate stationery and high-sounding typewritten and printed paraphernalia, "The Pan-American History Company" has now come upon the scene. By way of explanation, the company is not organized for the purpose of making history, only to record it, and this at the rate of $150 the page. You pay your fee, send in your biography, and the "Pan-American History Company, Publishers of the Official History of the American Republics," spreads it over two continents in English and in Spanish. Senator Hanna has taken one page for himself ($150) and four for the late Mr. McKinley ($600), and there are others.

History is no longer written, so it seems, by the unaided pen of the scholarly recluse, whose studies, however wide and deep, and whose publishers and booksellers, however enterprising, lack the indispensable accessories of modern organization—its presidents and vice-presidents, its roll-top desks and long-distance telephones, and last, but not least, the talisman of official sanction—from some source or other. Imagine "The Decline and Fall Publishing Company, Edward Gibbon, President and General Manager; Offices at Athens, Rome, London, and New York; Wireless Telephone; published with the Official Sanction (obtained in advance) of Cæsar Augustus, Nero, Attila, and Charlemagne, with half-tone portraits and autographs."

Parochial Finances.—Rt. Rev. Bishop Quigley, of Buffalo, in a letter to the pastors of his Diocese, gives many salutary and practical admonitions on the management of parochial affairs, which are well worthy of general consideration. The following extract from the letter will be found of special interest, as it touches upon a matter that is frequently and freely discussed among the laity everywhere—the furnishing of regular reports to the parishioners of the receipts and expenditures of the parish.

"The pastor and trustees"—says Msgr. Quigley—"should undertake nothing of importance without the consent and moral support of the majority of the members of the congregation and the advice of the Bishop. By the adoption of a policy of mutual confidence, such as this, unanimity of effort will be obtained, whilst dissatisfaction and disunion shall as surely result from a management that ignores or disregards it. The most effective way in which

the pastor and trustees can bring about and preserve the coöperation of all the members of the congregation, is to recognize practically their right to be informed of everything that is done or undertaken, and by regular and exact reports of the financial condition of the parish, show them that what they contribute of their hard-earned substance is judiciously and carefully applied to the ends for which it was given. For this reason, in the synod of three years ago, we earnestly exhorted pastors and trustees to furnish a printed report of receipts and expenditures to their respective congregations every year. This recommendation of ours resulted in the almost universal adoption of this praiseworthy practice throughout the Diocese. Urged thereto by clergy and laity, we have now made it of obligation upon all. The printed report will be identical, as far as possible, with the one made to the Bishop, and we desire that it include an exact statement of the indebtedness of the church. This published statement we firmly believe will be of inestimable advantage to pastor and trustees in the administration of the finances of the parish. It will keep the people well informed of the financial condition of their church, be the best defense of pastor and trustees against fault-finders and murmurers, often more anxious to know where the money contributed by others goes than to contribute themselves; but above all, it will redound to the honor of the good priest found faithful in the work of the ministry in the eyes of his Bishop and grateful parishioners."

How to Spell "Turner."—He walked up to the hotel register and signed his name, with a flourish, "E. K. Phthologhyrrh."

"Look here, Turner," exclaimed the clerk, who knew him well, "are they hunting for you, or what? Where did you get that outlandish name?"

"Get back, my boy, get back! You're slow," replied Turner, airily, as he lit a cigar. "That's my same old name, written in plain English and pronounced as usual—just Turner. Of course, I do it just to get them all guessing. They wonder what nation I am from, what my name is. It is, as I said before, English spelling. 'Phth,' there is the sound of 't' in 'phthisis;' 'olo,' there is the 'ur' in 'colonel;' 'gn,' there is the 'n' in 'gnat;' 'yrrh,' is the sound of 'er' in 'myrrh.' Now if that does not spell Turner, what does it spell?"

"United States of America," Plural or Singular?—Wm. R. Moore, of Memphis, believing that the "United States of America," while they used to be, prior to 1861-65, a sort of confederation of States properly to be written about and spoken of in the plural, *is* now a nation, and to be recognized and treated only, under any and all circumstances, in the singular number; lately addressed a letter to Justice D. J. Brewer of the United States Supreme Court, enquiring why he had employed the plural in a public address. Mr. Brewer replied that he used the plural because that is the form employed in the Constitution. The last clause, Section 9, Article I., "no person holding any office of profit or trust under *them*;" Article III, Section 2, "treaties made or which shall be made under *their* authority;" Article III, Section 3, "in levying war against *them*;" Article XIII, Amendments, adopted after the war, "within the United States or any place subject to *their* jurisdiction."

NOTE-BOOK.

Editorial Letter-Box.—A reader recently enquired about 'Trials and Triumphs of the Catholic Church in America.' We are assured by several clergymen in whose judgment we have confidence that the book is worth the price asked for it by the publishers.....G. H., O. F. M.—Interesting newspaper clippings are always welcome; but I can not guarantee to return them always.

A priest of the Archdiocese of St. Louis writes to THE REVIEW:

Your remark, p. 91 of THE REVIEW, that the laws of the Church should either be observed, or, if modification be necessary, be modified in regular order, seems to be very much to the point. The other day the editor of the *Western Watchman*, Rev. D. S. Phelan, had an article in a daily paper, which was copied by a great many other secular papers, about marrying during forbidden times. He said that only solemn marriages are forbidden. This, I think, is the rule all over the world, but it is not so in the Archdiocese of St. Louis. Our 3rd Synod says (p. 51, No. 24): "*Volumus, ut intra tempus clausum matrimonia non contrahantur, sine speciali Nostra licentia.*" These words are very plain and simply forbid *all* marriages during Lent and Advent. If that law is a bad law, it should be revoked in regular order; but I think Father Phelan is not the one who can do that.

In the synodal paragraph preceding the one just quoted, marriages after 5 P. M. are forbidden. It is openly held by a good many priests that this regulation does not apply to mixed marriages. and they act accordingly. In a footnote on that same page, however, I read: "*Hoc statutum, ut ad mixta quoque matrimonia extendatur, mandavit Rmus Ordinarius.*"

It is high time for the *Catholic Citizen* to do what all other Catholic papers have done long ago,—choke off that insufferable scribbler M. T. Elder. *La Vérité* of Quebec pointed out on Feb. 15th that the crazy notions she has been latterly exploiting to the disadvantage of the Catholic education of our youth, are diametrically opposed to the teachings of the sovereign pontiffs. What does Miss Elder care for the teachings of the sovereign pontiffs? Her views are "very American," you know, and they create a sensation, make her famous, don't you see! And as Mr. Tardivel puts it—*cela suffit, sans doute.*

The *Northwestern Catholic* (of Sioux City, Ia., which town has just been raised to the dignity of a bishopric) has not been able to protract its miserable life long enough to hail the advent of the new bishop, Dr. Garrigan, of Washington, whom the newspapers have appointed a long time ago, but who still appears to be waiting anxiously for the bulls. Two years after the death of its former editor, John Brennan, the paper has given up the ghost. Its

publisher says in his valedictory that he will not discuss the *causa mortis*. Further down in the same article, however, he intimates that it was inanition. "We have demonstrated to our own satisfaction that a first-class Catholic weekly can not be published at less than $2 per year." And the *N. W. Catholic*, since Brennan's demise at least, was not even a first-class weekly, but decidedly third or fourth rate. The few prepaid subscribers it had will receive the *Iowa Catholic Messenger*, which is goody-goody but spiritless, and the new see of Sioux City will have to get along without an "official organ."

The President's decision in the Schley appeal has been variously judged; it is to be hoped, however, that in his main purpose, to put an end to the Schley agitation, Mr. Roosevelt will be successful. Nothing is to be gained by anybody, politically or personally, by continued hallooing on this subject. Congress can do nothing, press and public can do nothing, except further to exacerbate the situation and further discredit the navy. Admiral Schley may continue in his travels, if his own sense of propriety does not restrain him; and grocery-store disputants may argue the wearisome old case over again till their teeth fall out; but, for the rest of us, let us decently inter the dead controversy and turn to living questions.

A wise Chicago writer finds the difference between biography and autobiography to consist in this: Biography shows a man as he is, while autobiography shows him as he thinks he is.

La Vérité, the leading Catholic journal of French-speaking Canada, devotes over a page of its No. 30 to a summary of our late article on the Knights of Columbus. Like the *Vera Roma*, our Quebec contemporary fully and entirely agrees with our own conclusion that this society is suspect and dangerous and ought to be combatted by every loyal Catholic.

"What legitimate object," asks Mr. Tardivel, "can this secret society hope to serve? Can it in any wise assist the Church in her essential work of saving souls? We do not believe it. The Church has never yet had recourse to such means or approved them. Whatever may be alleged to the contrary, the Knights of Columbus are not approved by the Church, and we do not think they ever will be. The approbation of a few isolated bishops does not constitute the approbation of the Church. The approbation of the Church is the approbation of the Pope or of a council whose decrees have received pontifical approval. A bishop at the most can approve an order within the limits of his diocese. But the Knights of Columbus, claiming to have the approbation of certain bishops (we have seen episcopal addresses delivered before lay meetings in which the order seemed to be approved; but if it enjoys episcopal approbations in canonical form, we are ignorant of the fact) appear to believe they can spread everywhere at will."